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it is written is that of the usual apologetic interest: if Bergson and the Christian belief are compatible, so much the better for the Christian belief; if they are not, so much the worse for Bergson. In this case, philosophy and religion are in harmony. The "vital impulse" may be construed as a moral deity; "intuition" is the same as religious faith; Bergson's modified "finalism" is consistent with the more vital part of Christian theism; the Bergsonian plea for "freedom" lays a foundation for the religious belief in the kinship of God and man, communion and co-operation of man with God, the necessity of "conversion," and the doctrine of salvation. Even in the matter of immortality, Bergson's thoughts are "sobering," to be sure, "but not disappointing." "Now our conclusion with regard to Bergson is that he leaves us free to believe; nay, more, he furnishes us with a basis which *encourages* us to believe. The general tendency of his thinking is spiritual and progressive and would seem to be more compatible with a Christian conception of life—whether here or beyond—than with any other."

Perhaps the most significant suggestion which the book makes is this: Since Bergson's philosophy is so great an encouragement to Christian faith, we cannot afford to neglect those inalienable aspects of his system which are incompatible with the static and absolutistic elements of the traditional creed. This suggestion, however, is made rather too unobtrusively.

A. C. W.

HISTORY OF RELIGIONS

SAUNDERS, KENNETH J. *The Heart of Buddhism*. London: Oxford University Press, 1915. 96 pages. 1s. 6d.

This little book belongs to "The Heritage of India" series. The editors of this series are Dr. Farquhar and the Bishop of Dornakal. The editors state that every book accepted for publication must pass two tests: "Everything must be scholarly, and everything must be sympathetic."

The title is indeed an ambitious one for a book of only a hundred pages. It contains about fifty poems, called "typical," and about a dozen "specimen" stories. The poems, some of which contain but a few lines, are taken for the most part from the two works: *Psalms of the Brethren*, and *Psalms of the Sisters*.

Much that bulks large in the Buddhism of the Dialogues, and of the other sacred literature of Buddhism finds no mention in this, "an anthology of Buddhist verse," or in its stories. This is accounted for, as the writer indicates, by the fact that he is presenting the heart, not of Buddhism of the sacred literature, but rather that of the present-day Buddhist, who, the author assures us, has little interest in Buddha's doctrines of Nirvana, personality, and the soul. Moreover, the writer holds that the heart of a religion is to be found in its hymns rather than in its dogmatic literature. Consequently, this little volume is largely of the nature of a Buddhist hymnal. On the whole, it is a piece of work well worthy a careful perusal.

W. C. MacD.

MISCELLANEOUS

ECKMAN, GEORGE P. *The Literary Primacy of the Bible*. New York and Cincinnati: Methodist Book Concern, 1915. 209 pages. \$1.00.

This book is the result of a series of lectures delivered by the author in connection with the Mendenhall Foundation at DePauw University, Indiana. In a Foreword,

President Grose, the head of this institution, explains that the foundation provides for annual lectures which shall exhibit the proofs, "from all sources, of the divine origin, inspiration, and authority of the Holy Scriptures." The first chapter gives the book its name. Throughout the other five chapters the author treats of the Bible in various aspects; its poetry and oratory, its fiction and humor, the Bible as the most persistent force in literature, as ethical and spiritual literature, as inspired literature. By the terms of the lectureship the author is held within strictly defined limits in dealing with his subject. This may account for the curious mixture of traditionalism and present-day biblical scholarship which frequently shows itself in the different lectures. As a collation of the opinions of the world's great thinkers with respect to the Bible the book is interesting and helpful. The regret on reading each chapter is that these quotations, excellent indeed in themselves, should be allowed to pre-empt ground which lies open for a fresh plowing by the author himself.

T. W.

Towards an Enduring Peace. A Symposium of Peace Proposals and Programs, 1914-1916. Compiled by RANDOLPH S. BOURNE. With an Introduction by FRANKLIN H. GIDDINGS. New York: American Association for International Conciliation, 1916. xv+336 pages.

This collection of various utterances both from individuals and from responsible organizations furnishes an imposing testimony to the strength and the extent of movements consecrated to the task of so reorganizing social, economic, and political standards as to make impossible a repetition of the present war. Twenty-eight somewhat extended excerpts from significant articles and addresses, and thirty-eight definite peace platforms and proposals are given. An excellent index facilitates the use of this valuable collection.

G. B. S.

D'ALÈS, ADHÉMAR. *Lumen Vitae; L'Espérance du salut au début de l'ère Chrétienne.* Paris: Beauchesne, 1916. 282 pages. Fr. 3. 50.

The dedication of this book to the soldiers of France and the author's hope that it may carry into the trenches a reassuring faith are sufficient indication of its practical purpose. The author makes no attempt to set forth ecclesiastical propaganda, but is intent upon serving those among whom he cannot minister in person. The inability of the *Pax Romana*, of the mysteries, and of Judaism, to satisfy human need is stated in rather conventional form; but more attention is paid to early Christianity in the hope that the experiences of the saints will give assurance to a soldier's uncertainty of life. The value of the book can only be determined by those for whom it was intended.

C. J. R.